

PRABUDDHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! and stop not till the goal is reached

Katha. Upa. I. iii. 4

No. 70, MAY 1902

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SRI RAMAKRISHNA'S TEACHINGS

EGOISM

A BRAHMAN was laying out a garden, and looked after it day and night. One day a cow straying in the garden browsed off a mango sapling which was one of the most valuable trees. The Brahman seeing the cow destroy his favourite plant, cudgelled her so hard that she died of the injuries. The news soon spread like wildfire that the Brahman killed the sacred animal.

Now the Brahman when taxed with the sin denied it, saying,—‘No, I have not killed the cow; it is my hand that has done it, and as Indra is the presiding Deity of the hand, so if anyone has incurred the guilt of killing the cow, it is Indra and not I.’

Indra in his heaven heard this, assumed the shape of an old Brahman, came to the owner of the garden, and said, ‘Sir, whose garden is this?’

Brahman—‘Mine.’

Indra—‘It is a beautiful garden. You have a skilful gardener, how neatly and artistically he has planted the trees!’

Brahman—‘Well, sir, that is also my work. The trees are planted under my personal supervision and direction’.

Indra—‘Indeed! O you are very clever. But who has laid out this path? It is

very nicely planned and neatly executed.’

Brahman—‘All that has been done by me.’

Then Indra with joined hands said, ‘If all these things are yours, and you take credit for all the works done in this garden, it is hard lines for poor Indra to be held responsible for the killing of the cow.’

A RICH man puts his Sircar (a superintending clerk) in charge of his garden. When visitors look in, the Sircar is all attention to them. He takes them through the different parts of the garden and the house attached to it, saying, ‘These, gentlemen, are our mangoe trees. These others are our *lichi*, *golap-jam*, etc. Here you see is our drawing-room. Over there are our oil-paintings and other pictures, so splendid, etc., etc.’

Now suppose the Sircar is caught by his master fishing against his order in the garden lake. Do you know how he is dealt with? Why, he is ordered peremptorily to leave the garden. And it was, bear in mind, the very same man who was so warmly talking of ‘our this’ and ‘our that.’

The ‘mine’ or ‘our’ of the Sircar comes of *ajnan* (ignorance of the truth).

NOTES ON CONCENTRATION

THE goal of the spiritual aspirant is freedom from the bondage of mind. Mind may be looked upon as a bundle of limiting thoughts, that cover the real Oneness of the soul and impose upon it the false appearance of manifoldness. Every thought necessarily implies the idea of at least two and, as such, is an adjunct limiting the Oneness of the soul. Freedom, as it means realization of Oneness, is effected only by total cessation of all thoughts, which is the same as the utter annihilation of mind.

To annihilate the mind, its thoughts are to be checked. This is done by concentration. Concentration means not allowing the mind to break into many thoughts, but making it take the form of one thought only.

The Karma Yogin is asked to do whatever he does with whole heartedness, but without attachment. Being whole-hearted, he learns to concentrate the mind on anything he likes and being non-attached, he learns also to take the mind away from that thing whenever he wills. Thus, by degrees, he gets mastery over his mind and may hope to gain one day the power of abolishing it altogether and become free.

Coming down to the man of the ordinary every day life of the world, the secret of his success in matters not spiritual is also concentration. In making money or doing anything, the stronger the power of concentration is, the better will that work be.

When the mind is concentrated whether internally in meditation or externally when one does any outside work with fully absorbed attention, one has to exert one's utmost to make the mind one-pointed. The mind is then made to move and work in one direction, as it were, by an impellent, which is the stronger, the stronger the power of concentration.

But if this concentrated state of the mind be suddenly checked, as is so often seen to be the case with beginners in meditation, who meditate for an appointed time and then stop all at once, or, with novice Karma Yogins, who leave their work of a sudden, after having their mind fully on it for some time, there is the danger of the mind reacting on itself and also on the brain cells, which may lead to some derangement of the nervous system and even to insanity.

The principle of this reaction of the mind is the universally acknowledged principle of "motion suddenly arrested," of which the well-known instance is of a ball that strikes a wall and jumps back, or, of a swiftly careering vessel that runs on a submarine rock and unbalances her passengers and cargo by the reacting shock.

To avoid the reaction, as the motion of a train or a vessel, running in full speed, is diminished by degrees, till it is finally arrested, the strong action of a concentrated mind, whether in medita-

tion or work, ought to be carefully diminished by degrees till it is finally stopped.

The least distraction, even the sound of a pin falling on the floor, is sufficient, at the time of deep concentration, to act as a counteracting

agent to unbalance the mind and produce reaction. Hence absolute calmness is sought by the earnest Yogins away from the tumult of the active world, far in distant and silent mountain caves or forests.

S.

THE VEDANTIC CONCEPTION OF EGO

I, the witness of the sense of personality and so forth, am, that is, am existent; inasmuch as I bestow a kind of being upon the sense of personality and other such unreal modifications illusorily attributed to soul. I appear at all times, that is, I appear in the three states of being. In waking I am manifested, or shine forth, as the witness of the body, the organs of perception and action and so forth; in sleep, as the witness of the world of ideas in the internal organ (mind); in dreamless slumber, as the witness of illusion. Not ever, not even at any time, not even in the time of suffering, am I unbeloved, am I undesired; but am always loved and only loved. As an object of love in its highest intensity, I am made of bliss. As not ceasing to be self-conscious in the three states of existence (waking &c.), I am made up of being. As illuminating objects, I am intelligence. I am therefore the absolute spirit characterised by being, thought and joy. There is here implied the inference: The self-presented self is naught else than absolute spirit, because it consists of being,

intelligence and beatitude, like the absolute spirit. The middle term of this inference cannot be said to want confirmation inasmuch as it is established by the fact that I am, &c.

If any one object that this inference is contradicted by the presentative datum that I am not God, we reply, that the fact that the soul is absolute spirit cannot in the first place be contradicted by external perception, for the soul being void of colour and other sensible qualities, external perception cannot operate about it; nor, in the second place, can it be contradicted by internal perception, for the internal sensory (mind) cannot operate about the soul or self which is the witness of the internal sensory.

The thought, therefore, that I am not God is an illusion caused by the body and the like accompaniments (of the soul); and does not regard the nature of the individual soul. It has accordingly been said: When thou and I are considered, to one who looks upon my outside frame, I am more insignificant than a gnat; but lord of the universe, thy fulness of being, thought and joy, and mine, are the same.

I, therefore, am absolute spirit only.

There is no destruction of me, that is, of the self-conscious self. The reason of this is—because of recognition, that is, because soul undergoes recognition. Recognition is cognition at a subsequent time of the formerly experienced, through suggestion of such former experience, accompanied with assurance. For example in such thoughts as I, who in childhood knew my parents, now in old age know my great-grandchildren; I, who, while asleep, had a dream, am now waking; the same self is recognised in childhood and old age, and in the sleeping and waking states. Now this recognition cannot be accounted for, if we suppose the soul to have no unchangeable determinant principle in its constitution. So again, if the soul be said to perish of itself, we must assert that there is at each moment another self; and how could one recognise another as its own self. But the soul does recognise that it is itself and therefore it cannot be said to undergo change or cessation.

The soul is not destroyed in consequence of conjunction with any foreign cause, because it is without parts, a simple entity; for the self, as consisting of intelligence, is simple. If you affirm that the soul, consisting of intelligence is composite, we ask: Are the portions of the soul intelligent or unintelligent? The former alternative cannot be true: for if the portions of the soul were severally intelligent, they would at times entertain contrary purposes when there would be fluctuation in the intensity and extensity of the feeling of 'I-ness', more than one feeling of I-ness, contrariety of action in the economy of the organism

and so on. But no such thing ever happens. The latter alternative must equally be rejected: for if the soul were composed of unintelligent portions, it would follow that the soul itself would be unintelligent. A piece of cloth, for instance, which is composed of unconscious threads, is not seen to be conscious. The self, therefore, is simple. The self, if simple, does not admit of conjunction with an exterior determinant, for this would have to connect itself with some portion. The soul therefore is not destructible from without.

Cognition of the universe or manifestation of the world, which is a reflexion, that is, unconscious, un sentient, would not be competent at any time, but for the proximity of a light, that is, without some connexion with intelligence. I, the self-presented self, therefore, as illuminating the whole un sentient world, is ubiquitous; in other words, I am omnipresent. The solar and lunar orbs distant innumerable leagues, the pole-star and other stellar bodies, yet more remote, derive their light from the self-presented self. The supposition of its limited nature is accounted for as an illusion arising from the Upadhis (accessories) which bring the soul into manifestation. It is therefore said in the Brahma-gita: The world which consists of the unconscious cannot of itself shine forth; it is only by its connexion with intelligence that it shines, and in no otherwise. The limited appearance of the soul arises only from the limitations of its manifestants, not essentially; in truth, it consists of intelligence, and is all-pervading. The individuated soul is, therefore, naught else than absolute spirit.

THE SECOND BIRTH

Oh, for a second birth! How long O soul!
 Shalt thou a pigmy live? Rise up and be
 A giant at once! Fling open all thy doors,
 My soul! Drive out, drive out dark ignorance
 And let true knowledge warm and shine throughout.
 Drive out the poisoned air of thoughts impure
 That stunt thy proper growth. Welcome, Welcome!
 Ye bracing breeze of chaste and peaceful thoughts.
 And now away my long-nursed follies all!
 Away thou raging thirst for wealth and fame!
 Away ye low cares for this mortal flesh!
 Away thou pride of birth and parts that dost
 Estrange me from my brother's lowly state!
 Away base lust! Of beastly instincts born,
 And doff that cloak of love! Away dark envy
 That canst not bear another's good! Away
 Mad rage! Thou child of haste and parent of
 Vain remorse! Away thou little me,
 The unseen root of all!
 Be strong, be brave, be chaste, be sweet, my soul!
 Worthy to be the Bridegroom's love. Come peace,
 That ridest on the wings of the evening breeze!
 Come silent midnight's sad sublimer thoughts!
 Come virgin purity of the morning star!
 Flow gentle love, like moonlight's dewy balm,
 And drown this wretched heart! Take me to thee,
 Long-awaited spirit of universal love,
 Let me be lost in thy embrace! Thou too
 Reign over my soul, eternal conscious silence
 Of the desert's noon-tide air! Rock me to sleep
 In thy cradle of innocent rest, and when I wake,—
 Like unto the worm that breaks its self-made house
 Of bondage, and comes out a creature winged
 And fair, seeking for flowering beauty's wine
 And basking in the shine of truth divine,
 Let me, let me be born again.

K. S. V.

OUR latent life is our proper capital, which it should be our business to develop to the uttermost. However the anxiety of many is not to develop themselves. They will develop their lands, stocks, mines, capitals, but woefully neglect all their latent inner life. Increase of soul has no fascination for them like increase of stock, nor increase of life, like increase of riches. Qualities in them which are potentially the richest, the divinest and most beautiful, are foolishly disdained and left to perish and instead, they choose trifles "light as air".—*F. Priest.*

THE CHRISTIAN CHURCHES

SO far as Christianity is concerned with this country it appears to consist of three main divisions, viz., the Roman Catholic Church, the Anglican Church and the various Protestant sects. Of these the Roman Catholic Church and the Protestant sects occupy the two ends of the line, with the Anglican as a sort of middle or compromising section. Christianity is radically divided into the Roman Catholic Church on the one side, and the Sects on the other. The difference consists in the sacerdotal claims of the Roman Catholic priesthood and the authority of the "Church," while the Sects recognise no priesthood or authoritative church, but leave, with varying degrees of reserve, the individual conscience to decide for itself what is Christian truth. The Anglican Church posing between these two antagonistic divisions is itself naturally split up into corresponding sections, namely the ritualistic and the evangelical.

The Roman Catholic Church represents the mediæval form of religion, itself an inheritance probably from an early Pagan-Christian organisation; while the sects are the outcome of the Renaissance period of European History, when there was a reaction in religion as in literature and the arts, and Europe threw off the crushing papal yoke. After a lapse of some 1500 years Christianity began a new cycle.

True to its characteristic the European mind is not content with possessing

its religious beliefs in peace, but aims at dominating the minds of other peoples and subjecting them to the same thraldoms, mental and social, which bind itself. The self-sufficiency of the Europeans does not allow them to see anything good in the culture of other peoples, and with the enthusiasm of youth it looks upon the hoary civilisations of the East with characteristic contempt. I suppose the human mind is always like this, and, probably, it is a device by which nature regulates and re-adjusts the balance of universal civilisation and human progress in every age. We know that the Christian churches and sects are pre-eminently aggressive, halting at nothing to carry on their propaganda. Hence the social and political troubles that follow Christian missionaries everywhere. Believing that they are carrying out the divine commands, and urged by their unphilosophical and uncontrolled nature, they are unable to realise that they are merely imposing their own theological notions, for if they laboured with the truly divine spirit and a divinely enlightened mind, they would try to win others by the mere force of their teachings, by love and by example. But wherever the missionary goes, troubles of some kind arise, he makes himself the enemy of the people and the Government, breaking up homes, distressing communities and perplexing the administration. It is no excuse to maintain that he has to obey the Lord's command, to go and teach all

nations; there is no justification under the "Go and teach", to go and molest. The molestation of course comes in, because he does not know how to "teach" in the spirit of the Lord, not having learnt it himself.

Looking at the present condition and the past history of Christianity, the absence of any true spirituality in the constitution of any one of its numerous divisions is most striking. Real spiritual truth has been entirely wanting almost from the beginning. The most we may find is high moral sense and high moral ideals in some of its communities. There have been some slight advances in religious sentiment as shewn in the development of some comparatively recent and well-known sects, but the high-water mark has never gone beyond the plane of psychism. The people of Europe do not appear to be yet prepared for the full apprehension and understanding of the higher truths made known by Jesus. They are too grossly materialistic and have not grasped even the *idea* of anything higher. Mysticism is with them mere mental delusion and metaphysics a mumbo-jumbo of words. They are still in the stage of "Love thy neighbour", and have not reached that of "Go, sell all that thou hast and give to the poor, and come and follow me." They do not understand *giving up* all for the sake of Jesus, but their ambition is to *get* everything, ostensibly in his name; to get a name for themselves as a great missionary people, and glory by the glorification of their religious ideas. To lose themselves in the body and the spirit of Christ, which is the true missionary spirit, they do not understand. To thump their

dogmas and their doctrines on the cushions of their pulpits is all their idea of spiritual truth.

Theologically all the three divisions of Christianity mentioned are seen to be afflicted with an element of contradictoriness in the special standpoint of each.

The Roman Catholic Church affects to be a universal one, expressive of the universal sentiment and practice of Christianity, but in reality it is thoroughly sectarian and restricted, cutting itself away from the progressive spirit of modern European thought and feeling, and clinging to exploded and impossible dogmas and preposterous clerical pretensions. It fails to see that the hand of progress can never be put back. It is indeed more narrowly sectarian than any of the Sects, its Catholicity extending only to its members and not at all to its spirit.

The Protestant sects fancy they are following Jesus and claim to preach Christ and him crucified, but their whole system when examined vanishes into the thin smoke of bigoted dogmatic beliefs, back-boneless "faith," and uncritical and superstitious worship of certain early records, admittedly uncertain as to authorship.

The Anglican Church is something of a master Facing-both-ways. It would fain venture into the inane fields of clerical pretensions, fanciful vestments and dogmatic churchism, but the spirit of the times compels it unwillingly to slide away from these dangerous pitfalls, and it drags on a precarious existence not knowing where it stands, what it teaches or whither it is tending; a breath might some day unmake it.

These are the systems which pretend to bring light into dark places. If they would light up their own dark places with some of the light they might find in the East, if they would look for it, the gain both to themselves and to mankind in general would be very great. At

present one can see that their spirit and their methods in this most important and significant relation are deserving of nothing more than Jesus' "I know you not".

A CHRISTIAN.

CHRISTIANITY AND MODERN CIVILISATION

"Until philosophers are kings and the princes of this world have the spirit and power of philosophy and political greatness and wisdom meet in one, cities will never cease from ill—no nor the human race as I believe—and then only will our state have a possibility of life and see the light of day."—PLATO.

"The moral law is written on the tablets of eternity. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but dooms-day comes at last to them in French Revolutions and other terrible ways."—FROUDE.

ROW that Prof. Sundararaman has taught us that a purely defensive policy is a manifest sign of weakness and that offensive operations are always an essential part of not only naval and military warfare, but also of religion, and has himself come forward to open the campaign, it is high time for us to do what lies in our power to help the professor in his bold and patriotic attack upon "militant and aggressive Christianity." It is not our purpose to subject Christianity to the search-light of modern criticism. We shall judge of Christianity by its effects upon the Western world; for "results are the current coin in the exchequer of moral justice." Do these Christian Missionaries who come here to convert us, poor heathens, and show us the path to salvation, put into practice what they accept in theory? Do those who claim to be the followers of the 'Prince of peace' act up to their golden rule? Do they pay the least regard to the Bible-saying:—"What shall it profit a man,

if he shall gain the whole world and lose his own soul?" What is the picture that Europe and America present to-day after centuries of Christian teaching? Let us turn our eyes to the West.

To-day civilised Europe and America are vast military encampments. Intoxicated with the spirit of militarism and imperialism the Western world has launched itself on a career of conquest in the name of civilisation. In what does this civilisation, the war-cry of modern Europe, consist? Does it "consist in moral debasement and spiritual death? Does it "consist in illuminating the dark continent with the flashing sparkles of rum and whiskey and blackening the gorgeous land of the East with the dark soot of gun-powder?" Does it consist in cynically violating the elementary principles of civilised warfare? Are these the marks of a higher civilisation? As a great preacher said, "The manhood of Europe has been alienated from the Christian religion." The Western people are practical men

who run their lives on business principles, taking religion in small doses on Sundays. The sublime ethical teachings of Christ are to them a series of impracticable dreams. Christianity does not prevent people from injustice and oppression. Alas! It does not operate as a civilising and moralising force. Even Christian missionaries themselves have made the Bible the companion of the sword, so that they might gain not only the souls, but also the riches and territory of the heathens. The atrocious and inhuman deeds perpetrated by a *Christian army* recently in China have been pathetically related by Dr. Dillon in the *Contemporary Review*. "If this (torture) had been done by the Turks, every pulpit in Christendom would have resounded with execration", as Mr. Stead, one of the ablest of contemporary journalists, says. In his recent annual address to the members of the Positivist Society, Frederic Harrison said, "The public tone is sinking into a low type of vulgar materialism and ministers of religion are encouraging much that is inhuman, coarse, and immoral." We have heard of great Christian missionaries who have publicly preached the Christian crusade of the heathen Chinese. But what missionary has the boldness and moral courage to preach against this war and bloodshed? Sadly did the editor of 'The Socialist Spirit' confess: "When Vivekananda said the Christians were a lot of hypocrites, he said what was true."

A veteran temperance advocate and clergyman boldly thundered forth in a conference of the missionaries amidst cries of shame thus: "Even such ad-

vanced(?) nations as England and America have gone out to the heathen nations holding a Bible in one hand and a bottle in the other and the bottle has sent ten men to perdition for every one that the Bible has brought to Christ." "Christendom", said Col. Olcott, "has as fine a moral code as one could wish but she shows her real principles in her Armstrong guns and whiskey distilleries, her opium shops, sophisticated merchandise, prurient amusements, licentious and political dishonesty. Christendom, we may almost say, is morally rotten and spiritually paralyzed. If interested missionaries tell you otherwise, don't believe them upon assertion: go through Christian countries and see for yourself. Or, if you will not or cannot go, then get the proper books and read. And when you have seen, or read, and the horrid truth bursts upon you; when you have lifted the pretty mask of this smiling goddess of Progress, and seen the spiritual rottenness there, then, O young men of sacred India, heirs of great renown, turn to the history of your own land." Such are the effects of Christianity on its home, the Western world. Still the Christian missionaries throw stones at others though they themselves live in glass-houses.

Men like Carlyle, Emerson and Matthew Arnold deplored this "corporeal civilisation" long ago. To-day Frederic Harrison, Stead and a host of others of their type cry out at the top of their voices that the ape and tiger methods of struggle for existence are not reconcilable with sound ethical principles. "Mr Gladstone had so lived

and wrought that he kept the soul alive not in England alone, but on the continent also, infusing his religious fervour, his moral ardour in international politics." He regarded the universe as a sublime moral theatre. He strove "to light up the prose of politics with a ray from the Divine mind." He breathed into his age the sweet spirit of moral enthusiasm for all that is good and just. Gladstone is no more. But his spirit survives and speaks from amidst the silence of the tomb with a voice of thunder. To-day the political stage of modern Europe is sadly in need of an inspiring personality like that of Gladstone to awaken that enthusiasm for moral law in this material age and impress upon the people the advantages of cherishing ethical ideals. It will be a happy day for the world, when the crowned heads of Europe keep before their eyes the noble figure of Marcus Aurelius "the philosopher king, the ruler who preferred the solitude of the student to the splendour of the palace, the soldier who loved the arts of peace better than the glory of war." His self-denial is a rebuke to the ever-growing luxury of modern people. From afar, comes the sweet voice of Marcus Aurelius and it whispers in our ears:—"Brothers, we are made for co-operation like hands and feet. To act against one another is contrary to nature."

Centuries ago Sri Krishna preached in the battle field of Kurukshetra:—

He who knows himself in everything and everything in himself will not injure himself by himself." Even to-day this is regarded as the highest teaching of India. The highest moral ideal conceiv-

able results from looking upon the universe as one with the individual self. He who identifies his individuality with the universal totality becomes free from illusion. Young men of blessed Aryavarta, go and preach throughout this sin-burdened world the words of Sri Krishna. Let the world resound with this Vedantic ideal of oneness which the Swami Vivekananda preached in Europe and America. Let men once grasp the fundamental unity underlying variety. Then will India's mission be fulfilled. Then will come the salvation of the world. Then will dawn over the world the golden beams of a brighter era,

"When the war drum throbs no longer,
and the battle flags are furled

In the parliament of men, the Federation of the world."

A. B. SHETTY.

WHAT is the kind of embodiment of Christianity, that the native witnesses? The *Sahib* who refuses to admit him into a hotel, who whips him if he does not *salaam*, who will not permit him to walk in native costume on the Red Road in Calcutta, who refuses to travel with him in the same compartment of a Railway carriage, who calls him a nigger and looks down upon him as a low and loathsome animal, is that the incarnation of the spirit of Jesus Christ, from whom the native of India is to gain something of the illumination of His Glory?—*Indian Nation*.

POOR MEN'S RELIEF ASSOCIATION, BENARES

BABU Kali Das Mitra, Honorary Secretary of the Association writes :—

“We beg your acceptance of last year's report of the P. M. Relief Association, Benares, embodying a short statement of our humble efforts towards the amelioration, however little, of the miserable state into which a good many of our fellow beings, generally old men and women, are cast in this city.

In these days of intellectual awakening and steadily asserting public opinion, the holy places of the Hindus, their condition, and method of work have not escaped the keen eye of criticism; and this city, being the holy of holies to all Hindus, has not failed to attract its full share of censure.

In other sacred places people come to purify themselves from sins and their connection with these places is casual, and of few days' duration. In this, the most ancient and living centre of Aryan religious activity, there come, men and women, as a rule, old and decrepit, awaiting to pass unto Eternal Freedom, through the greatest of all sanctifications, death under the shadow of the temple of the Lord of the universe.

And then there are those who have renounced every thing for the good of the world and have for ever lost the helping hands of those of their own flesh and blood and childhood's association.

They too are overtaken by the common

lot of humanity, physical evils in the form of disease.

It may be true some blame attaches to the management of the place. It may be true that the priests deserve a good part of the sweeping criticism generally heaped upon them, yet we must not forget the great truth, ‘like people like priests’. If the people stand by with folded hands and watch the swift current of misery rushing past their door-steps, dragging men, women and children, the Sannyasin or the householder, into one common whirlpool of helpless suffering and make not the least effort to save any from the current, and only wax eloquent at the misdoings of the priests of the holy places, not one particle of suffering can ever be lessened, not one ever be helped.

Do we want to keep up the faith of our forefathers in the efficacy towards salvation of the Eternal City of Shiva?

If we do, we ought to be glad to see the number of those who come here to die, increase from year to year.

And blessed be the name of the Lord that the poor have the same eager desire for salvation, if not more.

The poor who come here to die have voluntarily to cut themselves off from any help they could have received in the places of their birth and when disease overtakes them, their condition we leave to your imagination and to your conscience as a Hindu to feel and to rectify.

Does it not make you pause and think, brother, the marvellous attraction of this wonderful place of preparation for final rest? Does it not strike you with a mysterious sense of awe—this age-old and never-ending stream of marching pilgrimage to salvation through death?

If it does,—come and lend us a helping hand.

Never mind if your contribution is only a mite, your help only a little; blades of grass united into a rope will hold in confinement the maddest of elephants, says the old proverb."

HOW IT WAS STARTED.

"According to the rules of Anna-Chattras, non-Brahmins are practically shut out, while the very old and decrepit cannot avail themselves of the advantage as they cannot walk to them. There is one Anathalaya here, giving home and relief to some 50 poor people, but its doors are closed to those who are too infirm through age or disease to seek relief personally. The charitable dispensaries are not sufficient to relieve the diseased poor; besides it is a well-known fact that Hindus of the higher classes do not like to go to the public Hospitals, and especially to that of Chowka Ghat where Hindu patients would never like to die, it being beyond the precincts of Kashi, for they come here only to die within the limits of the sacred city. Moreover, the city is badly in want of that system of family nursing which is peculiar to the Indians, especially when they live here without any relation to look after them during their illness, and the result in most of such cases

is that they are left in the streets at the mercy of the elements. The sight of these miseries touched the hearts of a few earnest young men belonging to the Ramakrishna Mission, and they organized themselves into a body for relieving the sick and the destitute."

WORKERS: THEIR METHOD

"Among the 8 workers, three have devoted their entire personal services to the work. Their duty is to pick up from the streets and the lanes, the poor and the destitute sick and to send them to proper medical institutions, and where the patient is unwilling to go to a hospital, to carry him or her to the Home of Relief and arrange for his or her proper treatment there, and to attend to the nursing and feeding of the patient; to arrange for the treatment of out-door patients and carry medicines and diet to them, and to look to the general comfort and needs of all the inmates under the care of the Association; to collect subscriptions of money and grain and distribute food-grains to the houses of the needy. For the first 7 months the work of the Association was done without the services of a Mehtar, some workers gladly doing the work, and it was only at the kind suggestion of our noble friend, Dr. Richardson, who undertook to pay for the services of a Mehtar, that the workers were dissuaded from performing the work. In the beginning, for a period of 4 months, cooking was done by the workers themselves, but with the steady increase of work, a cook was engaged."

TWO TYPICAL CASES

"*Nitya Kali Dasi*. Resident of Jessore,

aged 80 years, female, by caste Kayastha, suffering from starvation and turned out into the streets by the owner of the house she used to live in. Admitted in the institution 13th June 1900, and discharged 4th July 1900.

Early in the morning of June 13th, 1900, while returning after bathing in the Ganges, a worker found this old lady lying down in a street at Devanathpura, apparently gasping for her last breath. The worker having repeatedly questioned her, she feebly said: "Give me some cooked rice to eat. I have not taken any food for 4 days." The worker, being very poor, instantly repaired to the bazar, and asking help of an unknown gentleman, got 4 annas with which he procured some milk and sweets for the woman. At 8 A. M., she was supplied with cooked rice from the house of a friend. Feeling some what refreshed, she related her story, saying she had come from her native village of Jessore about a month ago, with Rs. 108, and had taken her lodging with a Brahman of the Tripura Bhairavi. On her falling ill, the owner of the house persuaded her to believe it was time for her to be taken to the Ganges to die, and on this pretext she was deprived of her money and taken to the side of the Ganges and left there and nothing more was done for her. She remained abandoned four days, and then impelled by hunger and desperation, she somehow got to the spot where she was found lying. In the evening the worker visited her again and after supplying her with milk, made arrangements to lodge her that night at the *chabutara* of a house close by. Next morning the worker found the woman shivering from cold as

it had rained in the night. She had no clothing except what she had on her person and that too was soiled and unfit for use. The worker gave her a cloth of his own and some light refreshments. At 10 A. M., finding it difficult to procure cooked food from elsewhere, the worker went to an Anna Chhattra and asked for some food for her. The men in the Chhattra would not give, saying it was contrary to the rules to allow rice to be taken elsewhere for an outsider. Eventually, after much exertion, the worker got from somewhere else a few morsels of rice, and the woman was saved from starvation that day. At 2 P. M., the worker accompanied by a friend called again to see the woman, but could not find her on the spot. After some search made, she was found lying down in a *nallah* at Panday Ghat. Feeling the want of a place where the woman could be lodged, and on consulting the other workers, it was decided to hire a room for her. With great difficulty she was removed to a suitable place at Panday Ghat, and there she was served by the workers with their own hands and fed by begging. From frequent exposure she had an attack of dropsy, and on June 19th the workers got her admitted into the Bhelupura Hospital where she was under treatment for 14 days at the cost of the Association. On her recovery the question arose how and where she was to be provided for during the remaining days of her life. An attempt was made to get her admitted into the Bhinga Raj Anathalaya, but the Superintendent in charge of the Asylum said that those who could not freely walk about and go to the privy without help, could not be

admitted. At last the members were compelled to send her to Chowka Ghat Poor House where she was looked after for a few months more.

Panchanan Hazra. Aged 35, by caste a Brahman. This respectable Brahman was attacked with leprosy, and being neglected by his relatives, came to Benares from his native village in Bankura District a few days ago. He tried hard to find a shelter, but being shunned by every body he was at last compelled to lie under a tree at Narad Ghat where he resolved to put an end to his life by fasting. He suffered starvation there as there was no one to give him food and water, as he was a leper. His pain and agony was intolerable. He lay on the ground in the cold of winter with no clothing on. On November 4th the Association finding him in this deplorable condition gave him a mat and a blanket, and the workers brought him cooked food from the Home of Relief both morning and evening. On November 8th, at the request of the Association, Dr. M. N. Bose visited him at Narad Ghat and the prescribed medicines were supplied to him. On November 15th, being attacked with fever the patient presented himself at the Bhelupura Hospital, and sought admission there. But as he could not be admitted there, a worker who happened to be present at the time, carried him in a dooly to Khemeshwar Ghat and gave him medicines and diet prescribed by Dr. M. N. Bose. On 16th November he was attacked with Cholera and placed under the treatment of Dr. P. L. Bose, and a worker nursed him four days. After recovery, the Association at its own cost hired a room for

him at Khemeshwar Ghat, and he was supplied with food twice daily from the Home of Relief. He continued for some time under the treatment of Dr. P. L. Bose who kindly gave him some Homœopathic medicines which relieved him considerably of his pains. Seeing that he was in a position to beg from the Chhatras, he was discharged on the 18th December."

THE YEAR'S WORK

"The Association sent 23 patients to the Bhelupura Hospital, 37 to the Chowka Ghat Asylum, 2 to the Prince of Wales Hospital, 1 to the Ishwari Memorial (Lady Dufferin's) Zenana Hospital. It gave shelter to 38 patients at the Home of Relief, and also distributed grains every week to 41 persons; 41 persons received medicines, diet, and nursing at their own houses. 28 persons were saved from starvation by receiving from the Association cooked food, or that purchased from the Bazar. 51 patients received medical aid only. Over and above this, the Association gave pecuniary help to several deserving people who were in urgent and pressing need of it and applied to the Association for assistance."

INCOME.

"The principal sources of income were monthly subscriptions and casual donations, the amounts under the two heads being Rs. 505-3-0 and Rs. 284-0-9 respectively. Besides, the total quantity of grains collected by the workers from the inhabitants of the city were 33 Mds. and 6 chs."

[We note with shame the paltry

amounts received as donation and subscription by the Association during the year. And will our readers believe it—the largest sum donated was Rs. 14—8! This in a city where every year lacs are (mis) spent for religious purpose!

The two cases quoted show what character of misery is allowed to exist and thrive in the 'holy of holies' of India—and these are mere sparks which indicate the world of fire under the surface. Three young men moved to try and do something to quench it—what an encouragement to them! Can a greater

demoralisation and ineptitude of social forces be imagined?

They piteously appeal: "To give it a stability and ensure its success, the Association needs a house of its own fitted up with suitable hospital requisites, and this is a matter of money. The Committee respectfully invites the attention of the generous public to this want."

Who will not stretch a helping hand to these three heroic young men who have conceived and carried out this Work of Visvanatha?—[Ed.]

CORRESPONDENCE

NEW YORK VEDANTA WORK

To the Editor, Prabuddha Bharata.

Sir,

The annual celebration of the birthday of our Master SRI RAMAKRISHNA promises to accomplish a double mission, in that it must not only deepen and expand the spiritual life of every one who takes part in it, but even more must with every year level and break down all barriers between the East and the West. The very fact that at the same moment in the four quarters of the globe on that feast day his followers are kneeling at his shrine, sending out thoughts of grateful worship towards him, and of affectionate good will towards one another, is enough to knit and strengthen tenfold with each recurring anniversary the bonds of fellowship which have been established in recent years through the work of Vedanta. It is especially meet, therefore, that at this sacred season greetings should go from us to you, and that you should learn

something of the way in which we, the most distant of all the disciples, observed the festival.

Since it was not possible for us to hold a continuous service throughout the twenty-four hours, as is customary with you, we began our celebration on Tuesday evening with a lecture by Swami Abhedananda on the life of the Master. Although it was intended to be merely a simple, informal recital of the chief events of that holy life as the Swami had known them, either through the Master's words or through his own daily contact with him, the strong emotion which stirred him as he told of them once again, infused such fire and vividness into the narrative that more than once the audience were moved to tears; and the impression left was so profound that all came with hearts still better prepared for the more solemn portion of the celebration on Wednesday morning.

Although there was less effort made to gather in a large number than to bring together those who having the habit of meditation might really profit by the service; when the doors of the meditation room were thrown open at eleven o'clock, the Swami found the library crowded with earnest worshippers, who had brought with them not only lavish offerings of fruit and flowers, but in many instances, also generous contributions to Ramakrishna's work in India. An altar had been erected on the platform under the star, where the Swami's chair usually stands, and on this was placed the picture of the Master, wreathed in flowers while all about were massed baskets of fruit, bunches of cut flowers or pots of blooming plants. When the incense had been lighted, the Swami took his place

on a tiger skin to the left of the altar, those who preferred to do so, sat on the floor around him, while the majority occupied the chairs behind. The service lasted for an hour and a half and consisted of meditation, chanting, and occasional inspiring words from the Swami, in which loving reference was also made to Sarada Devi, the devoted wife of Ramakrishna.

At the close of the final meditation the fruit was passed, and all those who did not care, like the Swami, to prolong their fast until the evening, partook of it. The Swami then gave a flower to each one present and with this the celebration ended.

L. G.

New York, March 13th, 1902.

REVIEWS

SRI SRI RAMAKRISHNA KATHA-MRITA (In Bengali). Told by 'M'. Book I. Calcutta.*

It contains accounts of Sri Ramakrishna's meetings with different people. There are seventeen chapters; each of which is a sea of treasures untold. The nectar of spiritual thought flows in them unrestrained, filling the reader with life and sweetness. The work gives one peeps into the inner life of that wonderful man, and presents the picture of the daily life he lived, thoughts he thought and words he uttered. The whole narrative sparkles with the freshness and the vivid interest of an eye-witness. Every incident is described with the feeling and power of a highly impressional nature roused to a great devotion and reverence by the spirit touch of a divinely developed soul, admittedly without

peer in recent times. A small portion of it has appeared in the *Prabuddha Bharata* under the head-line "Leaves from the Gospel of Sri Ramakrishna." We hope the author will english his work for the benefit of a wider circle of readers.

SWAMI VIVEKANANDA'S LECTURES

Lecture on HINDUISM at the World's Fair at Chicago, September 1893.*

KARMA YOGA †

BHAKTI YOGA. ¶

RAJA YOGA. †

Also Bengali editions of all the above translated literally and lucidly, the last three by Swami Suddhananda.

Jnana Yoga|| translated beautifully into Bengali by Swami Suddhananda.

Published by the Udvodhana Press, Bagbazar P. O. Calcutta. Price *As. 8; Bengali Edition As. 8. †Re. 1-12. B. E. Re. 1-5. ¶Re. 1-8. B. E. Re. 1-1. ‡Rs. 2-4. B. E. Re. 1-10. ||Rs. 2-2.

*Published by the Udvodhana Press, Bagbazar. P. O. Calcutta. Price Re. 1.

NEWS AND NOTES

THE Nepal Durbar will send representatives to the Coronation assembly at Delhi.

PLAGUE cases are now, for the first time, reported in East Bengal. Cases have occurred in Goalundo, and in the Mymensingh district.

WE are glad to note that a Vedanta Society has been established at Bangalore under the president-ship of Mr. M. A. Narayana Iyengar Avergall B. A., B. L. We wish it all success.

ACCORDING to the Australian papers, the Duchess of Bedford and other leaders of society are making an appeal for a contribution of one hundred thousand pounds on behalf of the Cancer Investigation Fund.

MR. H. D. BOSE, who went to Japan sometime ago as a student, has opened a place of business at Yokohama for the export to India of articles of Japanese manufacture and the import of Indian articles for which there is a demand in Japan.

BABU Surendra Nath Mitra, M. A., has been awarded the Research Scholarship of the Calcutta University for this year. The particular research in which this gentleman will be engaged will be "experimental physics" with special reference to magnetic induction and diamagnetism.

THE Government of India have issued a note to all State and other railways asking for the quantity of iron and steel in various forms purchased by them during the past five years. This is evidently an indication of Lord Curzon's desire to develop as far as possible the iron and steel industries of India.

ALTHOUGH holding daily sittings in Simla, the University Commission, we understand, is not likely to complete its work this month. Probably the Commissioners will not have their report ready for submission to the Viceroy until well into June. The publication of the report thereafter is not likely to be long delayed.

MR. C. DHANJIBHOY of Rawalpindi is helping to develop the trade route to Persia by way of Nushki, and some time back sent in a caravan of 100 camels with indigo, fancy goods, saddlery, woollen cloth, &c. The caravan after doing a fair business at Birgand has now reached Meshed, where Colonel Chenevix Trench, Consul General, reports excellent trade prospects. But time and continued support are needed to develop and sustain it.

WE are asked to announce that of the two prizes of Rs. 100 each offered some time ago by Babu Jadu Nath Mozumdar, M. A., B. L., of Jessore for the two best

essays in favour of and against Caste, Sister Nivedita of Ramakrishna Mission has got the former and Babu Rajendra Lal Acharya, B. A., of Rajsah the latter. The examiners were Pandit Hara Prasad Sastri M. A., Principal Sanskrit College, Babu Hirendra Nath Dutt M. A., B. L., Atty-at-law and the donor.

WITH a view to ameliorate the condition of Brahmin widows the Mysore State authorities have prepared a scheme for giving them an education qualifying them for the profession of teaching. Some time ago a home was started for the object by Mr. Narasim Iyengar, but was subsequently handed over to the Maharani's Girls' College, where facilities exist for training forty Brahman widows. It is stated that eight of the widows educated at this institution hold the position of teachers in the College itself, while several others have obtained similar employment in other girls' schools. This is indeed a move in the right direction.

THE cultured lady Editor of the *Bharat Bhagni* of Lahore has set on foot two movements which deserve public sympathy. The *Sundari Ashrama* which is the outcome of an endowment of Rs. 20,000 left in the hands of Mrs. Hardevi Roshan Lal by her mother (widow of the late Rai Kanhya Lal, Bahadur,) to commemorate her memory, is a home for thirty males and females, of over 60 years of age who have no means of support and whose respectability prevents them from publicly begging. The other movement, the *Nari Shilpalaya* is a move-

ment of the times, its object being to teach useful arts to the women of our country, both Hindu and Mahomedan. We heartily wish that every facility be afforded to Mrs. Hardevi Roshan Lal for the carrying out of her noble work, by all true well-wishers of India.

THE terms of the will of the late Mr. Cecil Rhodes have been published. A sum of £100,000 is bequeathed to Oriel College, Oxford. Sixty colonial scholarships at Oxford University, are to be filled annually of the yearly value of £300 and tenable for three years, by male students, namely, three from Rhodesia, one each from the South African College, Stellenbosch College, Roundebosch Diocesan College and St. Andrew's College and School, Grahamstown. There are also to be one each from Natal, New South Wales, Victoria, South Australia, Queensland, Western Australia, Tasmania, New Zealand, Ontario, Quebec, Newfoundland, Bermudas and Jamaica. Two similar scholarships, one filled yearly to each of the 45 States and seven territories of the United States and 15 similar scholarships of £250 per annum for German students nominated, by the Kaiser. There are to be no religious or racial tests in connection with any of the scholarships. Thirty points must be awarded for literary and scholastic attainments, 20 points for sports to be decided by schoolmates' ballot, 30 points for qualities of manhood, truth and courage, to be decided by a schoolmates' ballot, and 20 points for moral force of character to be decided by a report of the headmaster. The scholarships total 175,